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In this connection we may, in accord with our author, note the splendid development of the steel schooner, or fore-and-aft sailing vessel, "for this very year 1902 has seen the launching of the greatest sailing vessel ever fashioned in America" (p. viii). Europe as well as America is feeling the scarcity of stalwart labor. The large sailing vessels of seven (why not nine or ten?) masts can carry cargo not only cheaper, but with less relative labor than any form of steamship. Doubtless she will make her way into most foreign ports, carrying among bulky exports coal or oil, which has not been burned away in great part to get its passage.

The necessary criticism in this review should not disparage such breezy sketches and collections of facts, however marshaled and arranged. We believe the author has not made one wilful misstatement of fact; the reasoning will impress each reader according to his preconceptions, and the patriotic romance appeals to all of us.

WILLIAM B. WEEDEN.

*The Anglican Episcopate and the American Colonies.* By ARTHUR LYON CROSS, Ph.D. [Harvard Historical Studies, Volume IX.] (New York: Longmans, Green, and Co. 1902. Pp. ix, 368.)

It is a pleasure to welcome so thorough and satisfactory a piece of work as Dr. Cross has done in his volume on the relations of the Anglican episcopate to the American colonies, and the efforts to have bishops established on this side of the Atlantic before the American Revolution. Dr. Cross has searched with diligence the available sources of information in England as well as at home, and the result is a treatise of commendable thoroughness, clearness, and completeness. The theme is one of decided interest from a political as well as from a religious point of view, since the intimate relations of Church and State in the mother-country gave to the questions involved, however ecclesiastical they might be in form, oftentimes no little political significance.

Dr. Cross shows that the first motion towards an American episcopate went out from the untiring activity of Archbishop William Laud. As part of his policy for the extension of the power of the Church of England over all Englishmen at home and abroad, he secured an Order in Council, in October, 1633, placing the English clergy of the churches of the Merchant Adventurers Company at Delft and at Hamburg under the jurisdiction of the Bishop of London. The author makes it evident that, while no authoritative action was taken to extend the Bishop of London's powers to the American colonies during Laud's lifetime, such extension was desired by him, and the precedent which was created by his action regarding the continental churches was the basis of the later tradition which associated the establishment of the authority of the Bishop of London over the English church in the American colonies with the reign of Charles I.

In the judgment of Dr. Cross, from the time of Laud to that of Bishop Sherlock the effort to establish an American episcopate ceased to

be of political importance and became purely a question of ecclesiastical organization and religious significance. Such attempts were made, from the Restoration onward to the early years of the eighteenth century, through impulses originating in England; but they excited very little interest. With the foundation of the Society for the Propagation of the Gospel in Foreign Parts, in 1701, however, the chief center of interest in the matter was transferred to America, and its missionaries labored indefatigably for the establishment of an American episcopate, supported to a considerable extent by the representatives of the society at home. Such an episcopate was on the eve of being founded at the death of Queen Anne, and the society went so far as to purchase a residence for the bishop at Burlington, N. J. Had it not been for the death of the Queen and the consequent change in the political situation of England, a bishop for America would have been appointed. With Sherlock's accession to the see of London, in 1748, Dr. Cross connects the incoming of a considerable political element into the situation, and from that time onward to the Revolution political motives complicated the question to a high degree.

Dr. Cross gives a careful résumé of the "Mayhew Controversy," 1763-1765; the "Chandler-Chauncy Controversy," 1767-1771; the "Newspaper Controversy," 1768-1769; and the "Conventions," 1766-1775. The arguments on the several sides, advanced in the often heated and personal pamphlets of this period, are summarized with great thoroughness, and the situation is presented clearly to the reader. From a purely religious point of view, the author makes it evident that the weight of argument rested on the side of those who desired the establishment of an episcopate, and the reasons advanced by them were often not sufficiently or justly estimated by their opponents; but he also makes it no less clearly manifest that the establishment of bishops in the American colonies by act of Parliament, under whatever restrictions, seemed a real political peril in the embittered state of feeling antecedent to the American Revolution, and no guarantee could be given which would be satisfactory to non-Episcopal Americans that the powers of an American episcopate, if established, however moderate at first, would not be increased till they resembled those of the bishops of the mother-country.

The author is no less successful in showing why the movement for an American episcopate, which enlisted so strongly the efforts of the missionaries of the Society for the Propagation of the Gospel in Foreign Parts and of several English prelates, won little sympathy from the English civil authorities. He says: "English statesmen saw that they had nothing to gain and everything to lose by involving themselves in the episcopal question. They knew that bishops with purely spiritual functions settled here would avail them little, and would arouse fully as much odium as an out-and-out state establishment; and, moreover, that the dreaded state establishment would be resisted in the colonies, not only by the Puritans, but by the major part of the Episcopalians themselves. Some writers, as we

have seen, maintained that native bishops would have created a bond of union between the colonies and the mother country which might have averted the war for independence ; but such a theory is untenable and was so regarded by those in authority at that time."

The extent to which the question of a colonial episcopate deserves to be reckoned among the causes of the American Revolution is examined by the author with a good deal of minuteness, and he comes to the following conclusion :

"Undoubtedly, there is something to be said in favor of the argument that the attempt to introduce bishops, and the opposition thereby excited, formed one of the causes of the Revolution. There can be no doubt that the opposition to bishops was based mainly on political grounds: this fact is indicated by the absence of any resistance to the establishment of an episcopate after the Revolution. Moreover, fear and hatred of the Church of England and all its appendages were existent in the colonies from their first foundation ; and the fact that the majority of the colonists professed a religion hostile, or at least alien, to the Anglican establishment afforded good ground for nourishing the seeds of political discontent. But, admitting all this, it must be apparent to one who has followed carefully the course of events, religious and political, during the eighteenth century, that the strained relations which heralded the War of Independence strengthened opposition to episcopacy, rather than that religious differences were a prime moving cause of political alienation. The religious controversies, accentuated and drawn into more public prominence, though not first called into being, by the existing political situation, had a reactionary effect, in that, once in full swing, they contributed, in combination with other causes, to embitter the minds of the patriots and thus to accelerate the impending crisis. Those, then, who argue that the episcopal question was a cause of the Revolution, if they mean an impelling cause, are exposed to the criticism of misconstruing evidence and of confusing cause and effect. Nevertheless, religious affairs were closely involved in the political questions of the time, and if the ecclesiastical causes of the Revolution were secondary and contributory rather than primary and impelling, certainly there was an ecclesiastical phase of pre-Revolutionary history of no little interest and importance."

The value of the volume is much increased by the collection of appended documents filling seventy-six pages, many of them being "transcripts of manuscripts in the Fulham Library, the British Museum, and the Public Record Office, London." It is to be regretted that the proof-reading of so scholarly a work might not have been more carefully done. One finds the "author of the celebrated *Analogy*" named *William Butler* (p. 122) and his eminent nonconformist contemporary described as Dr. *Joseph Doddridge* (p. 126). Dr. Cross's continual use of "Independent" and "Independents," for the historic religious polity of New England and its adherents, however common in Great Britain, does not follow the best American usage.

WILLISTON WALKER.